Here Active, and Mysterious Art you see
Contracted in a Small Epitomie;
Soon Gain'd with practise, thus ye meanest Wit
Makes a Diversion of a Benefit.
Thus either Sex, or Age may, old, or young
With Nimbler Pen, out-post the Nimble Tongue.
Thus to thy Lasting Fame it shall be said;
Rich Lives in Characters, tho' Rich be Dead.

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THE PEN'S DEXTERITY

Invented and Taught

BY

JEREMIAH RICH,

AND

Approved by both

UNIVERSITIES.

Practized by

Honourable Perſons, Reverend Divines, Eminent Lawyers, and Gentlemen; and is of ſpecial uſe for Travellers, Hiſtorians, *&c.*

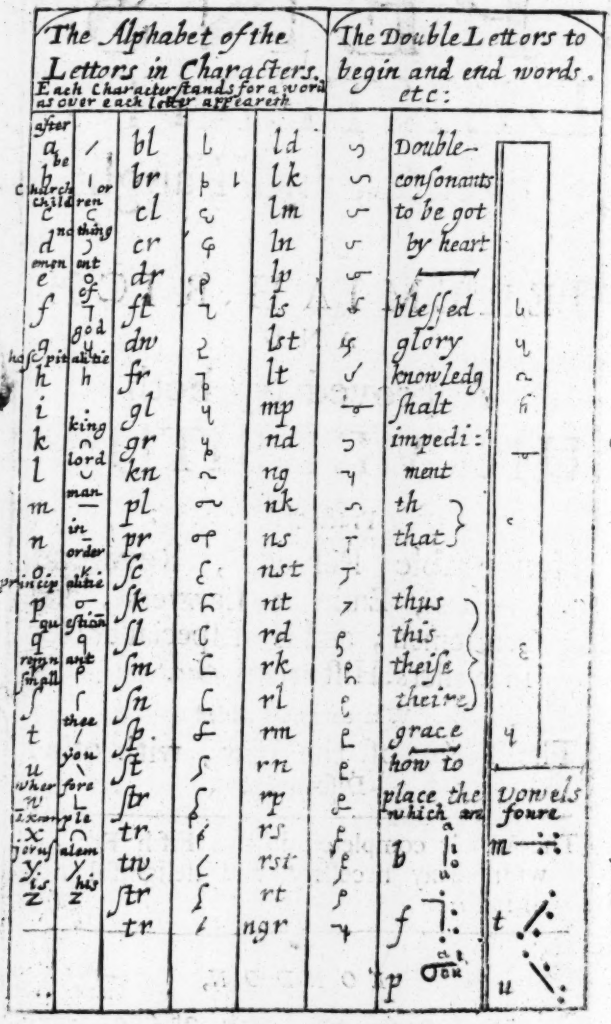
Whereunto are added

The Terms of the Law, with other Diſcourſes.

The Whole completed in this Fifth Edition, with many neceſſary and delightful Additions.

LONDON,

Printed for *William Leach*, at the *Crown* in *Cornhil*, near the *Royal Exchange*, 1680.


The Alphabet of the Lettors in Characters.
Each Character stands for a word as over each letter appeareth
The Double Lettors to begin and end words. etc:
Double-consonants to be got by heart
blessed
glory
knowledg
shalt
impedi: ment
th
that
thus
this
theise
theire
grace
how to place the which are
Vowels foure

THE PENS DEXTERITY.

SECT. I.

Of the Alphabet of Letters, or Characters.

THE firſt thing to be learnt in this Incomparable Art, is the Alphabet of Letters, which muſt be done ſo perfectly, according to the true Shapes expreſſed in the Copy, that you may be able exactly to write any of them readily, without looking on the ſame, becauſe they are the great part of that Foundation upon which you are to proceed in the attaining the following Work. Every Letter ſtanding for a Word in the Practice of this Art.

SECT. II.

Of the Double Conſonants.

THeſe Double Conſonants are no other than the Letters of the Alphabet joyned together, and therefore are no charge to the memory; the Alphabet being perfectly got by heart, as is before ſhewed; and in the making of theſe Double Letters, you muſt obſerve, that ſtill the ſecond Letter is joyn'd to the firſt, where you end the former, without removing Pen from Paper.

SECT. III.

Of ſome Double Conſonants to be got by heart.

THeſe Double Conſonants are of great uſe, and expreſt in the laſt Collumn of the Page Engraven, and they ſtand for Words; *bl.* ſtanding for bleſſed; *gl.* ſtanding for glory; *kn.* for knowledge; *ſh.* for ſhalt; *mp.* for Impediment; a ſmall *c.* for *th.* or that; a Double *c.* joyned together, ſtands for ſeveral words, thus, this, theſe, their; and this is no trouble in Reading, the ſence making up that defect whereſoever theſe words are uſed; and the laſt, there is *gr.* for Grace.

How

How words are expreſt by (*e*) either before the Vowels, or after in theſe Examples, Either by the Table, or other ways, in ſeveral long words and names at the beginning or ending of words, as in theſe following Examples will appear.

When (e) *muſt be amitted.*

When (*e*) comes before a word, it muſt be omitted, as in theſe words:

em. en. el. ef. es. ex. er.

(*e*) When it follows a word, it muſt be omitted, as in theſe words:

de. be. pe. te. ge.

bend		ye.		eniquitie	
bet		Thus to be writ alſo		elſe	
det		Ye		equitie	
lend		ſe		eſtate	
let		me		excell	
me		we		expired	
rend		tree		Ezrom	
ſend		hee		Ezekias	
tel		ſhee		Eliakim	
we		free		Eliud	

SECT. IV.

Of the four Vowels, and how they are to be plac'd about any Letter.

THe four ſingle Vowels, are *a. i. o. u*, and there is no need of making a diſtinction between the *u.* Vowel, and *u.* Conſonant, as will appear in the following Method; and by the ſame Rule, there is no uſe in this Art either of Dipthongs, or Double Vowels: The intent of the practice of Short and Swift Writing, aiming only at Sounds of Words, not the Truth of Spelling. For placing the four Vowels about any Letter, I have in the Copy Engraven, given you ſix Examples, in which you have all the Variety of thoſe Letters contained in the Alphabet, whether upright, ſide-wiſe or flat; and therein have ſo clearly ordered the Vowels, that I think it Impertinent to reiterate ſingly that which is ſo plain and perſpicuous; therefore I ſhall refer you abſolutely to thoſe Examples of Words, that are only expreſt by the Rule of the Alphabet, which immediatly follows.

Mr.

Examples of Words writ by the Alphabetecall Rule

and		cure		everie		hath	
as		change		except		heaven	
all		cleare		enemies		holy	
are		craft		evermore		hope	
art		changed		evill		happie	
afraid		cruil		extoll		honour	
alone		delight		fast		heare	
away		deride		fruit		hemd	
alsoe		deare		feare		heapes	
blest		dare		foes		heathen	
bent		defence		favour		hell	
bring		downe		full		in	
braine		direct		furious		iust	
bound		desire		falce		jewish	
broke		delay		forbeare		iron	
bruse		defame		give		iudge	
blood		Exercise		glory		infernall	
battel		eare		good		incline	
chaire		eake		grace		impaire	
coast		earth		guide		idol	
crave		earlie		goodnes		jacob	

Examples of Words writ by the Alphabetecall Rule.

knowne		mark		pure		set	
keepe		matters		peace		side	
keepeth		mercie		put		save	
kings		now		paine		sore	
kisse		never		poore		sight	
keene		neighbour		pitt		tarrie	
kingdom		neglect		potters		truth	
knowledg		noble		possest		take	
let		not		quake		trust	
law		night		quaile		upright	
life		nor		quietly		untill	
like		once		quight		unto	
laud		old		render		uaine	
lord		oppress		right		uexed	
looke		our		refuse		walke	
liveing		offend		remaine		worke	
man		onely		rebuke		while	
men		offer		rend		where	
more		out		rulers		yet	
morn		of		rage		yea	
mind		once		sin		yeild.	

The Names in Charracters of Men, and Women, recorded in the Scripture. 10

adam		cyrus		hanun	
Aaron		centurion		haman	
abraham		daniel		herod	
abel		darius		herodias	
abigal		demetrius		iſaack	
anna		demas		jacob	
aram		dinah		jethro	
ammon		enoch		joſeph	
aſſa		eli		juda	
abiram		ezra		jael	
abihu		elijah		jezabel	
abſalon		elias		Judas	
amalek		eve		iſhmael	
ananias		eſau		Kain	
alexander		elymas		lamech	
balam		eſther		lot	
balak		elizabeth		laban	
belſhazzer		er		levi	
barnabas		felix		lazarus	
baruch		gideon		micaiah	
boaz		goliah		manoha	
benjamin		gaal		mordecai	
baal		gehazi		melzar	
caleb		gog		mary	
cornelius		hirami		martha	
corah		hannah		miriam	
coſbi		hophni		michol	

The names in Charracters of men and women recorded in the Scripture. 11

Naason		Salmon		abiam	
Nathan		Solomon		achaz	
Nathaniel		Salathiel		adonia	
Nicodemus		Sadock		ahab	
Naomi		Sarah		ahasiah	
Nadab		Senacherib		amaziah	
Nabal		Shimei		deborah	
Nebuchad = Nezzar		Sheba		Sissera	
		Sanballat		Sampson	
Naaman		Simon		Samuel	
Obed-edom		Saphirah		Saul	
Ozias		Thomas			
Omri		Tabitha		rehoboam	
Og		Thamar		Jeroboam	
Phineas		Tertullus		jehu	
Paul		uriah		josiah	
pharaoh		zarah		jehosaphat	
pashur		zerubbabel		jehoram	
pilate		zophar		joash	
rechabits		zacharias		jotham	
rahab		zacheus		hezekiah	
rebekah		ziba		manasses	
rhoda		zimri		uzziah	
rabshekah		zedekiah		egipt	
rachab		charan		red sea	
roboam		chaaldea		moab	
rachel		canaan		edom	

The Names of all the Bookes in the Old, and New Testament.

12

Genesis		Ezekiell		Galatians	
Exodus		Daniell		Ephesians	
Levitecus		Hosea		Philipians	
Numbers		Joell		Colossians	
Deuteron:		Amos		Thessalonians	
Joshua		Obadiah		Timotheus	
Judges		Jonah		Titus	
Ruth		Micha		Philemon	
Samuell		Nahum		Hebrews	
Kings		Habakuk		James	
Chronicles		Zephaniah		Peter	
Ezra		Haggai		Jude	
Nehemia		Zechariah		Revelation	
Ester		Malachi			
Job				The Names of	
Psalmes		Mathew		some Apostles	
Proverbs		Marke		Andrew	
Ecclesiastes		Luke		Phillip	
Canticles		John		Bartholomew	
Isaiah		Actes		Thomas	
Jeremiah		Romans		Thaddeus	
Lamentatio		Corinthians		Simon	

9

Mr. *John Willis* the Divine, the firſt Publiſher of the *Art of Short-Writing*, in his Art of *Stenography*, hath ſpent much time and pains in ſhewing what Letters may be omitted, and yet the word properly ſounded, which he calls the Abbreviation of all Words, wherein he ſhews how the choyce of the ſounding Letter or Letters in a word, are uſed, whether Double Vowels, or Double Conſonants; and after him Mr. *Shelton* hath done the like.

All which, in this following Work, are more completely performed without thoſe tedious Diſcourſes. And very plainly laid open to your ſight in all the Engraven Pages, contained in the Book; wherein the words are at large Engraven, and the word by the Character and Rule, performed ſo, that the firſt Rule here propoſed by the Alphabet is completed with more variety of words, according to that Rule, than hath been uſually performed: to which Rule you have five complete Pages of Engraven Examples before.

That Page only, which is the Names of the Books of the Old and New Teſtament, being mixt with three or four Marks, which follow in the next Section, to be diſcourſed of in order.

SECT. V.

Prepositions how to begin long words.				Terminations how to end long words.			
ab		pru		cation		us	
						ver	
ac		ſus		ation		ceive	
af		ſuf		lation		nor	
				leſs or lye			
ad		re		ration		ſend	
all		mount		nation		ſed	
am		ment		ſion		ſon	
an		tempt		union		ſun	
ap		under		count		ger	
as		ſur		ſent		tend	
afr		un		tent		ding	
camp		up		ſever		din	
con		ut		ture		mer	
cor		col		ternall		mor	
de		pal		trance		full	
dis		as		ever		cord	
pra		at		itie		end	
				neſs			
pre		apr		ing		fend	
pri		com		ſerve		ning	
pro		circum		there		vert	

SECT. V.

Of the Prepoſitions, and Terminations, commonly called Marks for long Words.

NOw ſuppoſing that you are completed in the former Rule, laid down by the Alphabet, by which (ſome ſay) any word may be writ, yet that words may be more expeditiouſly performed than by that firſt Rule, eſpecially if long: This more ſhort, and ſpeedy way is plainly laid down, by ſeveral Examples, as in the former. And now your work in this Page Engraven and preſented to your view, muſt be learnt as perfectly by heart, as your firſt Page to your former Rule, becauſe the Foundation of this ſecond Rule depends upon it.

Of Prepoſitions and Terminations, we have in this Book expreſt ſeventy ſix, all exactly performed, according to the Character expreſt in the Pſalms, and Teſtament, to ſave the Learner Labour, or his tedious ſearch for the help of his more eaſie attainment of this Art.

They are generally made without the remove of the Pen: by writing them over ſometimes with care, you will find them ready to make, and not difficult to remember;

remember. Here are two Pages of Examples of words, writ by the Rule of the Alphabet, joyned with thoſe of the Prepoſitions and Terminations, and expreſt in one hundred twenty four Examples.

Examples of Ideas and Symbolicall Charracters used in ye New Testament

advance	⌒	between both	ı·ı	uncircumsition	ɓ
adultry	ⓐ	babilon	⁊	conversation	⁊⁊
angell	ꝏ	babilon is fallen	ꝏ	contrary	⅄
the Angells that fell	ꝏ	abound	|	conclude	△
arguments	aa	aboundance	ıııı	dreadfull or danger	)
attributes	//	abreviate	ı	divill	ꝛ
almightie	⌣	christ	×	your adversary ye divill	ꝛ
all over the World	⊙	christ Jesus	⁝	deminish	,
he is above all	⁘	Jesus christ	⁝	doctrine	ꝺ
among	△	crucifie	⧺	destruction	ꝏ
behould		the Cross of christ	‡	everlasting	⁝
beloved	ɓ	compassed about	◎	eternitie	⁄
bretheren				even	=
beleeve	ꝏ	there is no condemnatiō to them that are in christ	⅄	uneven	=
above	ı			even at the right hand of God	⅄=
belowe	!				
behinde	·ı	christ at the right hand of God	⅄×	equall	ꝙ
before	ı·			unequall	ꝙ
both	ıı			equall with God	⅄ꝙ
both together	H	circumsition	ɓ		

20

Examples of Ideas and Symbolicall Charracters used in the New Testament.

immortallity	☙	in remembrance	R	trible	/
in the midst	⩵	through repent		tremble	
mingle	≡	tance	℞	trespass	
in order	⩘	this is no true		trinitie	
over all	~	repentance	⅄	treasure	////
Christ is	⩘	substance	ſ	the times	
over all		great substance	ꝟ	are turnd	
a greate	⅄	serpent		varietie	
high priest		old serpent		world	⊙
Jesus christ		subject	ſ	in ye world	⊙
our greate	⅄	seperate	ſ ſ	there is no	
high priest		inseperable	ſſ	thing in the	○
unspeakable	⊖	severall	ſſſ	world	
in prison	⊖	scattered	ſſſſ	the Crosses	
to put in		societie	ſ	of ye world	⊕
question	ꝗ	from ye top		the end of	
quantitie	q	to ye bottom	./	the world	☽

22

SECT. VI.

Of Ideas, and Symbolical Characters.

THeſe ſerve for Words and Sentences, and are mixt with the two former Rules for Abbreviation; therefore you need not fear, either their burthen to the Memory, or the difficulty in the attaining of them; they are more conciſe than the former Rules, and therefore added to them, being to be learnt almoſt as ſoon as writ, and are a good Introduction to the following Rule of Contractions.

There are three Pages of theſe Characters all correſpondent to the Rule of our Author in his Teſtament and Pſalms, whereby the Learner may read exactly, and become Maſter of this Art without an Inſtructer.

SECT. VII.

Examples of long words writ by both Rules of the Marks, and Alphabet, for Abreviation.

actions		containe		expiration	
according		confide		examination	
account		confute		acceptation	
amount		conſume		earthlie	
aſſent		conſult		forecaſt	
aſſenting		confeſs		forſakeſt	
amounting		correction		forgeting	
accounting		conſpire		flatterers	
conſenting		countenance		fowler	
content		deceitfull		faithfully	
contempt		deſpite		forgeteth	
temptation		diſpatch		greevious	
contemplation		deſtroyed		gladneſs	
comition		declare		guiltyneſs	
comotion		degree		heavenly	
conſolation		dignitie		happily	
condition		deſcribed		houſhold	
confuſion		deſerve		helpleſs	
commune		deceitfull		hardneſs	
commit		deſpiſe		harmleſs	
common		deſerned		innocent	
command		defamation		incline	

Examples of long Words writ by both Rules of the Marks, and Alphabet, for Abreviation.

kindneſs		nobillitie		righteousnes	
kindeſt		neighbourly		righteouſly	
kiſſes		namely		royall	
knowing		narrowly		reproove	
keeper		nouriſhed		remorſe	
kindled		oppreſſion		remaine	
kindly		offerings		ſubvert	
lamentation		offended		ſentence	
lamenteth		omiſſion		ſalvation	
liverall.		obſervation		ſilver	
leſure		praiſed		ſaviour	
lightneſs		preſumption		ſuſtaine	
likely		prefered		ſurmount	
lovely		prayer		torment	
lovelyneſs		prayeth		therefore	
mountaine		praying		tormented	
mightily		preſumptious		temptation	
mortallity		proffereth		unceſſantly	
maintaine		profound		vehemently	
mæny fould		quallitie		uncorrupt	
miſchiefe		quallificatiō		wax eth	
materiall		quaſter		wickedly	

Examples of Ideas and Symbolicall Characters used in the New Testament.

fearfull or infinite	⌐	through feare	⌐	from east to west from north to south	∴
finite	⌐	through grace	⌐	increase in knowledge	⌒
follow	⌐⌐	through greife	⌐	through knowledge	⌒
fellowship	⌐⌐	gathered together	⌐	in the lord	⌣
freindship	⌐⌐	the most high	⌐	the eyes of God	⌐
faith	⌐	the most holy	⌐	through Jesus	⌐
through faith	⌐	hand in hand	⌐⌐	libertie	∪
through patience	⌐	hand joyned in hand	⌐⌐	large libertie	∪
feare	⌐	Jehovah	⌐	long libertie	∪
this is no true faith	⌐	eyes	..	it is long of mee	⌐
this is no true feare	⌐	cittie	:	a long time	/—
God through Christ	⌐	first of all	:.	a little time	/—
the most high god	⌐	last of all	∴	ministers	m
a false god	⌐	both high and low	::	mistake	ш
the wrath of god	⌐	rich and poore		through mistake	ш
great wrath	⌐	through justification	⌐	immortall	⌐

SECT. VII.

The Explanation of the firſt four Rules of Contractions.

THe firſt Rule is expreſſed by one Title, and thus diſpoſed: At the middle of a Subſtantive, the Title on the left hand againſt the middle of the Subſtantive, ſignifies to *come to.* Of this you have ſeveral Examples in the Graven Copy of Contractions at the beginning of the firſt Page.

The Title on the right hand, againſt the middle of the Subſtantive, ſignifies to *depart from.* Of which alſo the Examples follow in the Graven Copy, to which I refer you.

The ſecond Rule is expreſt by two Titles, and theſe are diſpoſed into ſix ſeveral places about the Subſtantive.

The firſt place is directly over the head of the Subſtantive, and ſignifies *men* or *ſons.*

The ſecond on the left hand, is even with the head, and ſignifies *Saints.*

The third is on the right hand, even

even with the head, and ſignifies *women*, or *daughters*.

The fourth about the Subſtantive, is even at the bottom on the left hand, and ſignifies *ſervants*.

The fifth is on the right hand, even with the bottom, and ſignifies *children*.

The ſixth and laſt place, is directly under the bottom of the Subſtantive, and ſignifies *people*.

The third Rule is expreſt by *Three Titles*, and hath Eight places diſpoſed about the Subſtantive.

The firſt place is directly over the head, and ſignifies *laws*.

The ſecond even with the head of the Subſtantive on the left hand, and ſignifies *ways*.

The third is even with the head on the right hand, and ſignifies *love*.

The fourth is againſt the middle of the Subſtantive on the left hand, and ſignifies *works*.

The fifth is againſt the middle on the right hand, and ſignifies *power*.

The ſixth is even with the bottom of the Subſtantive on the left hand, and ſignifies *worſhip*.

The

The ſeventh is even with the bottom, on the right hand, and *fear*.

The eight and laſt place about the Subſtantive is directly under the bottom, and ſignifies *wiſdom*.

The fourth Rule hath two *Titles* diſpoſed one under another, and ſix places about the Subſtantive.

The firſt place directly over the head of the Subſtantive, and ſignifies *Doctrin*.

The ſecond even with the head, on the left hand, and ſignifies *called*.

The third even with the head, on the right hand, and ſignifies *far enough*.

The fourth even with the foot of the Subſtantive, on the left hand, and ſignifies *back-ſlide*.

The fifth is even with the foot, on the right hand, and ſignifies *joyned*,

The ſixth is directly under the foot of the Subſtantive, and ſignifies *beauty*.

SECT. VIII.

SECT. VIII.

The Eleven following Rules have each of them Four places allotted about the Subſtantive, and are thus diſpoſed.

THe fifth Rule expreſſed by the Character *h* over the head of the Subſtantive, ſtands for *happineſs*.

Againſt the midle of the Subſtantive, on the left hand, it ſtands for *heavineſs*.

And on the right ſide of the Subſtantive, againſt the midle, it ſignifies *holineſs*.

Under the bottom of the Subſtantive it ſignifies *humility*.

The ſixth Rule is expreſſed by the Character *k*, which placed over the head of the Subſtantive, ſignifies *calamity*.

On the left hand, againſt the midle, *kindneſs*.

On the right hand, againſt the midle, *coldneſs*.

And underneath the Subſtantive, it ſignifies *covenant.*

The ſeventh Rule is expreſſed by the Character *l.* about the Subſtantive, and that over the head ſignifies *Labour.*

Againſt the middle on the left hand, it ſignifies *life.*

On the right hand againſt the middle, it ſignifies *loſs.*

And underneath, it ſignifies *humiliation.*

The eighth Rule is expreſſed by the Character *m.* which over the Subſtantive, ſignifies *majeſty.*

On the left hand againſt the middle, *miſery.*

On the right hand againſt the middle *mercy.*

And underneath it ſignifies *multitude.*

The ninth Rule is expreſſed by the Character *n.* and that over the head of the Subſtantive ſignifies *nature.*

Againſt the middle, on the left hand, *neceſſity.*

On the right hand, againſt the middle, *negligence.*

And

And underneath the Subſtantive, it ſignifies *number.*

The tenth Rule is expreſt by the Character *p.* which over the head of the Subſtantive, ſignifies *pains.*

Againſt the middle on the left hand, it ſignifies to *preſume.*

On the right hand, againſt the middle, to *paſs away.*

Underneath the Subſtantive, it ſignifies *puniſhment.*

The eleventh Rule is expreſt by the Character *r.* and that over the Subſtantive ſignifies *righteouſneſs.*

Againſt the middle on the left hand, to *run to.*

Againſt the middle on the right hand, to *run away from.*

And underneath, it ſignifies *reſurrection.*

The twelfth Rule is expreſſed by the letter *s.* and that over the head of the Subſtantive, ſignifies *ſafety.*

On the left hand, againſt the middle of the Subſtantive, *ſecurity.*

On

On the right hand, againſt the midle of the Subſtantive, *ſeperate.*

And underneath the Subſtantive, it ſignifies *ſubtilty.*

The thirteenth Rule is expreſſed by the Character *t.* and that over the head of the Subſtantive ſignifies *taught.*

Againſt the midle, on the left hand, *teſtimony.*

Againſt the midle, on the right hand, *torment.*

And under the Subſtantive, it ſignifies *troubles.*

The fourteenth Rule is expreſſed by the Character *u.* and that over the head of the Subſtantive, ſignifies *vanity.*

Againſt the midle, on the left hand, it ſignifies *vertue.*

On the right hand, againſt the midle, *voice.*

And underneath it, ſignifies *unity.*

The fifteenth and laſt Rule is expreſt by the Character *w.* and that over the head of the Subſtantive, ſignifies *want.*

On the left hand, againſt the midle of the

the Subſtantive, *when you come to.*

On the right hand, againſt the midle of the Subſtantive, *when you depart from.*

And underneath the ſubſtantive, it ſignifies *wonder.*

NOw having Repeated thus plainly in Words, the Rules more exactly Engraven in Characters, for your Example and Imitation, as a pleaſant Diverſion, no burthenſom Task, I ſuppoſe any ordinary Capacity may, by theſe few, contrive other words anſwering the Sentential Subſtances, ſo clearly manifeſted with deſign to promote the perfection of this moſt Ingenious Invention of our deceaſed Author.

SECT.

The foure first Rules of Contractions which must be learnt according to their places as exactly as the Vowells Places, exprest by Tittles

to come[1] to Christ	·x	people of god	y	heaviness of sin	hC
to depart from Christ	x·	lawes of god[3]	ÿ	holyness of Jesus	ih
to come to god	·y	waies of god	···y	humilitie of christ	x h
to depart from god	y·	love of god	y···	calamitie of a nation[6]	n̂
to come to beleve	·eb	works of god	···y	kindness of a nation	⌒n
to depart from ye faith	¬c·	worship of god	y	coldness of a nation	n⌒
to come to the world	·o	power of god	y···	covenant of a nation	n ⌒
to goe from the world	o·	feare of god	y···	labour of christ[7]	˘x
sons of god[2]	ÿ	wisdom of god[4]	y	life of christ	˘x
saints of god	··y	doctrine of devills	⁝x	loss of christ	x˘
daughters of god	y··	called of christ	·x	illumination by christ	x ˘
servants of god	··y	far enough from christ	x:	majestie of god[8]	ȳ
Children of god	y··	back slide from christ	:x		
		joyned to anti christ	^x:		
		beautie of holiness	ḥ		
		happiness of a nation[5]	h n		

31

The Rules how to contract sentences taught by putting in practise the severall directions.

miserie of a nation		11 righteousness of christ		vertue of christ	
the mercie of god		run to christ		voice of the spirit	
multitude of sinners		run away from christ		unitie of the trinitie	
9 nature of sin		resurrection of christ		15 want of christ	
necessitie of faith		12 safetie of holyness		when you come to christ	
number of faithless		securitie of sinners		when you depart from christ	
neglegence of most		seperate from christ		a wonder if such receive christ	
10 pains of hell		subtilty of the devill		these xi: last rules thus exprest by Examples are suffitient to direct to their various uses.	
presume to come to christ		13 taught of god			
pass away from christ		testimonie of christ			
punishment of sin		torment of hell			
pains of hell torment		troubles of the world			
		14 vanitie of the world			32

SECT. IX.

Of Additional Contractions.

THe firſt of theſe Contractions is ſignified by the *Title* under the Subſtantive, and thus diſpoſed, as in the Engraven Copy will appear, to *underſtand the Law.*

The ſecond, is the common Character of *Goſpel*, the *Title*, ſtanding under, ſymbolically ſignifies, *to underſtand the Goſpel.*

The third Contraction is *Scripture*, and is the common Character; the *Title*, ſtanding under, ſymbolically ſignifies, *to underſtand the Scriptures.*

The fourth Character is the common Character of *Faith*, and the *Title* underneath, ſignifies *to underſtand Faith.*

The ſecond Additional Contraction is *G.* turned on one ſide, which Symbolically ſignifies *God will not give*; and the *Title* added over, is in the ſecond Rule of Contractions, and ſignifies *Son*, but over the head of the Subſtantive in that Rule, which ſignifies *God will not give his Son.*

The ſecond Sentence in this Contraction is *g.* turned on one ſide and the three

Titles

Titles placed even with the Letter *G.* ſignifie *Love*; and this is according to the third order of the four firſt Contractions, placed thus on the right hand of the Subſtantive, and ſignifies *God will not give his Love.*

The third Sentence is *g.* turned on one ſide, and the Character *m.* placed againſt the midle of the Subſtantive on the right hand, according to the Eighth Rule of Contractions, *m.* there ſignifying *Mercy*, and the Sentence there, *God will give his Mercy.*

The fourth Sentence is *g.* turned, and three *Titles* over the Subſtantive, which ſignifies *Law*: This is in the third Rule of Contraction, and the firſt place over the Subſtantive, which here ſignifies, *God will not give his Law.*

The ſixth Sentence is *g.* turned, and a ſtroke made ſlope wiſe through the Subſtantive, which ſignifies *Chriſt*, according to our Authors own Practice, and here ſignifies *God will not give Chriſt.*

In the third Additional Contraction, the firſt Sentence is in order to the *Wiſdom of God*, and according to the third Rule of Contractions, placed in the eighth place about the Subſtantive, which is directly under it.

The ſecond Sentence is, in order to the *Worſhip of God*, which is contained in the third Rule of Contractions, the ſixth place about the Subſtantive, againſt the bottom on the left hand.

The third Sentence is, in order to the *Law of God*, and according to the third Rule placed over the Subſtantive in the firſt place.

The fourth Sentence is, in order to the *Fear of God*; And that by the third Rule of Contractions, is even with the foot of the Subſtantive on the right hand, and hath the ſeventh place about the Subſtantive; *in order*, is Symbolically expreſſed; the *O.* ſtanding for *order*, and a *Title* put into the *O*, ſtands for *in order*.

In the fourth Additional Contraction, the firſt Sentence is, *to queſtion the Worſhip of God*, which is in the third Rule of Contractions, the ſixth place about the Subſtantive, even with the foot on the left hand.

The ſecond Sentence is, *to queſtion the ways of God*; and according to the third Rule of Contractions, is in the ſecond place about the Subſtantive, even with the head, on the right hand.

The Third Sentence is, *to queſtion the Fear*

Fear of God; and is in the third Rule of Contractions, the ſeventh place about the Subſtantive, even with the foot, on the left hand.

The fifth Additional Contraction: the firſt Sentence is, *to be joyned to the People of God*, and the *n.* drawn from the midle of the *g.* ſignifies, *to be joyned.* The two *Titles* placed under the Subſtantive, according to the ſecond Rule of Contractions, in the ſixth place, juſt under it, ſignifie *People.*

The ſecond Sentence is, *to be joyned to the Servants of God.* And in the ſecond Contraction, the place of *Servants* is againſt the bottom of the Subſtantive, on the left hand, expreſſed by two *Titles.*

The third Sentence is, *to be joyned to the Children of God*, and this in the ſaid ſecond Rule of Contraction, is even with the bottom of the Subſtantive on the right hand, expreſt by two *Titles.*

The ſixth Additional Contraction, the firſt Sentence is, *to embrace the People of God*, where you ſee *a ſtroke* through the *g.* ſignifies, *to embrace the people*; placed as aforeſaid under the Subſtantive.

The Second Sentence is, *to embrace the Saints of God.* And in the ſecond Rule of Contraction, the place of *Saints*, about the Subſtantive, is even with the top, on the left hand.

The third Sentence is, *to embrace the Croſs of Chriſt*, and for this in the *Ideas*, you will find *the Croſs of Chriſt*; and a *ſtroke* through, ſignifies, *to embrace.*

The ſeventh Additional Contraction: The Addition of a double Contraction, is expreſt by *Two Letters*; and the firſt of theſe, is, *to be merciful, as God is merciful.* In the eighth Rule of Contraction, *Mercy* is placed againſt the midle of the Subſtantive, on the right hand; and here is expreſt in that place, as Significantly by a double *m.*

The ſecond is, *to be Holy, as God is Holy:* and in the fifth Rule of Contractions, *Holy* is againſt the midle of the Subſtantive, on the right hand, and here expreſt by a double *h*; this *h.* ſtanding for *holy*, and is implied to be doubly repeated.

The third is, *to be humble as Chriſt was humble.* In the aforeſaid fifth Contraction, *Humility* is directly under the Subſtantive, and here expreſt by a double *h.*

The

The fourth is, *to be happy, as the Saints of God are happy*; and in the ſaid fifth Rule of Contractions, the place of *Happineſs* is juſt over the head of the Subſtantive; and for the place of *Saints*, you know it hath been given before in the ſecond Rule of Contractions, at the left hand, even with the top of the Subſtantive. Thus you ſee plainly, that more than one Contraction, may be uſed with great advantage.

The fifth is, *is to be miſerable, as the world is miſerable. Miſery*, or *Miſerable*, hath been alike uſed by our Author in his Practice: and the place of *Miſery* about the Subſtantive is even againſt the midle in the eighth Rule of Contractions.

The eighth Additional by a double Contraction; the firſt, *from God to Man.* This Additional refers to the firſt Rule of Contractions, where you will find the *Title* placed againſt the midle of the Subſtantive, on the right hand, and there it ſignifies, *to go, or depart from*; ſo that this is ſymbolically expreſt, the *Title* ſtanding *from God, to Man*;

The ſecond, *from Man to God.*

Alſo theſe depend upon the firſt Contraction; and are ſo clearly ſhown, that they require no further Explanation.

The

Additionall Contractions from which great varietie may be drawne at pleasure.

to understand		to be (joyned)		to be humble	
is exprest thus		thus exprest		as christ	×
by a tittle		to be joyned		was humble	h h
to understand: the law		to ye people of god		to be happie	
the gospell		to be joyned		as the saints	
ye scriptures		to the servants		of god are	h h
faith		of god		happie	
g. turnd on one		to be joyned		to be miserable	
side signifies		to the children		as the world	= ⊙
god will not give		of god		is miserable	
god will not give: his son		to (imbrace)		the word (from)	
his love		thus exprest		how exprest	
his mercie		to imbrace ye		betweene two	
his law		people of god		substantives	
christ		to imbrace ye		from god	
in (order) is		saints of god		to man	
thus exprest		to imbrace ye		from man	
in order to the: wisdom of god		cross of christ		to god	— .
worship of god		a double-		from heaven	
law of god		contraction		to earth	h . ε
feare of god		exprest by		from earth	
to (question)		two lettors		to heaven	ε . h
thus exprest		to be merciefull		from nation	
to question the: worship of		as god is		to nation	. n .
god		merciefull			
ways of god		to be holy as		from kingdom	
fear of god		god is holy		to kingdom	. k .
					4°

The Explanation of the ſecond plate of Additional Contractions, ſhews how to Abbreviate words by the Letter b. (by)

FIrſt the Character *b.* againſt the midle of the Subſtantive, on the right ſide, ſignifies *by*, as will plainly appear in the ſix Examples of the Engraven Plate.

The Second Additional Contractions, are by the Letter *d.* or nothing, wnich is in the fifth place of *d.* in the Table, and muſt be put on the left ſide, at the foot of the Subſtantive; as will appear by the Examples in the aforeſaid Plate.

The Third Additional, is to *Come to*, being only an Additional to the firſt four Rules, that are Explaned in our former Impreſſion.

The Fourth Additional, to *depart from*, is alſo an Additional to the firſt four Rules, and Explaned, as the former.

The Fifth Contraction is an Addition to the firſt of the four Rules expreſt in four Examples, and needs no farther Diſcourſe.

The Sixth Additional, is by the Idea and Symbolical Rules, and needs no other Direction.

The Seventh is an Addition to the ſecond of the firſt four Rules of Contra-

ctions,

ctions, to which I refer you.

The Eighth Additional refers to the third of the firſt four Rules, and is there Explaned.

The

Additionall Contractions Continued and Explained

be it far from god	4 1	a servant of god y^t	4
be it far from Christ	x 1	keeps close to God	
be it far from the people that love god	4 1	a saint that keepes close to God	4
far be it from mee	o 1	a woman that keeps close to God	4
far be it from a Child of God	4 1	Those that keepe close to God and will not depart from $\bar{m}$	4ε
before the people of god	4 1		
before the eyes of y^e lord	1		
before the great day	1	To be delivered to $sath\bar{a}$	
before the Judge	4 1	to be delivered to y^e law of sin	
before the day of death	1		
Is this the wisdom of god	4	to be doubtfull of the love of God	4
Is this y^e worship of god	4		
are these y^e servants of God	4	to be doubtfull of those that are not the people of God	4
are these y^e saints of god	4		
are these ye laws of god	4	the depth of the wisdom and knowledge of Christ	
are these ye men of ye world	o		
To keepe close to the worship of God	4	A saint desires to be delivered from the World	
To keepe close to ye Law of God	4	A saint desires to be delivered from the feare of Death	
The people that keepe close to God	4		

The Explanation of the third Additional Place of Contractions.

The Firſt Additional Rule is, *be it far from*, and expreſt by a double diſtance from the Subſtantive, on the right ſide.

The ſecond Additional is an equal diſtance from the Subſtantive, and ſignifies *before*, being placed on the right hand of the Subſtantive.

The Third Additional ſhews how to expreſs a Queſtion, and refers to the third of the firſt four Rules.

The fourth Additional refers to the ſecond Rule of the firſt four Rules of Contractions.

The fifth Additional ſhews that the *Titles* placed near the Subſtantive, ſignifie *to keep cloſe to, &c.* And refers to the third Rule of the firſt four Contractions.

The Sixth Additional refers to the ſecond Rule of the firſt four Contractions, *&c.*

The Seventh Additional, ſhews the place of *d.* in a Contraction, placed on the left ſide at the foot of the Subſtantive, and ſignifies *to be delivered to, &c.*

The Eighth Additional, ſhews the place of *d.* over the Head of a Subſtantive, and ſignifies *to be doubtful of, &c.*

The

The Ninth Additional ſhews the place of *d.* under the Subſtantive, and ſignifies *depth.*

The Tenth and laſt Additional ſhews the place of *d.* at the foot of the right ſide of the Subſtantive, and ſignifies to be *delivered from, &c.*

The laſt Plate of Contractions hath every Rule not only expreſt but explained.

Thus

Additionall Contractions Continued and Explained

How to Abreviate b (by)		To goe from thus	
by the people of God	ꝟ	to depart from the Almightie	⁓
by the servants of God	ꝟ		
by the law of Moses	ꝟ	to depart from repentance	⁓
by the law of Christ	ꝟ		
by the power of God	ꝟ	To depart from the devil	⁓
by the power of Christ	ꝟ	To depart from babilon	⁓
Contractions by (d) or Nothing		to depart from knowledg	⁓
Nothing on this side Christ	ꝟ	to depart from Christ	⁓
Nothing on this side God	ꝟ	he comes to God	ꝟ
Nothing on this side heaven	ꝟ	then come to God	ꝟ
Nothing on this side glory	ꝟ	then they that com to God	ꝟ
Nothing on this side death	ꝟ	all that depart from God	ꝟ
To Come to, thus exprest		Christ all in all	⁓
to come to ye Almightie	⁓	Christ over all	⁓
to come to account	⁓	God over all	⁓
to come to God through Christ	⁓	to come to the world	⁓
		men of the world	⁓
to come to judgment	⁓	servants of ye world	⁓
to come to knowledg	⁓	wisdom of the world	⁓
to Come to repentance	⁓	love of the world	⁓
to Come to babilon	⁓	Children of ye world	⁓

Thus have I ended my Additionals to the fifth Edition of his Book, and may modeſtly aver more than Mr. *Rich* in his life time did perform: He himſelf having publiſhed to the World, that the Table was not ſufficient to teach that Art, without his aſſiſtance and direction, although the Teſtament and Pſalms were then printed; but it is now apparent, that ſince the publication of this Book, many have attained the Art, without the aforeſaid charge of the Author, and tedious expence of time.

Examples in the Law Terms, how Expreſt by Mr. Rich's Rules.

Abbettors		*commite*		*Fee farm*	
Abjuration		*comcafine*		*fee ſimple*	
Action mixt		*condition*		*felony*	
Accord		*coroner*		*fine force*	
Acquital		*cottage*		*forger*	
Acquitance		*Damage*		*foreſtaler*	
Additions		*declation*		*Gable*	
Advowſon		*defendant demurer*		*gaole*	
Advent		*devorce*		*gard*	
Agreement		*diſtreſs*		*grcene wax*	
Attach		*diſclaimer*		*Hariot*	
Baile		*Eaſement*		*headborow*	
baylife		*election*		*homage*	
barretor		*enqueſt*		*hue and cry*	
batterie		*entre*		*huſtings*	
billa vera		*entruſion*		*Ideot*	
burglarie		*equity*		*impriſonment*	
Capias		*errour*		*inventary*	
capite		*eſcape*		*Joynture*	
certificate		*eſtate*		*Leaſes*	
challenge		*exaction*		*legacy*	
claime		*execution*		*Latitate*	
clergie		*exemption*		*leet,*	

Termes of the Laws Expreſt by the Former Page.

Legacy		propertie		Fee taile	
Limitation		protection		talwood	
lollards		proviſion		tax and Tallage	
Mainprise		proviſo		Teſtament	
mandamus		purchaſe		title	
mannour		Quarels		tonnage	
mantion		Ranſom		travers	
maxcimes		rape		treaſon	
maynour		raunger		trial	
maintenance		reJoynder		trover	
miſpriſion		relation		Verge	
mittimus		releaſe		vert	
Nieſe		reliefe		vien	
niſi prius		rents		villenage	
non claim		replevin		voucher	
Nuſans		reſidence		uſes	
Oyer & terminer		reſignation		uſuri	
Pannel		reverſion		utlarie	
patron		riot		Waive	
plauntiſe		robberie		wapentake	
pleading		Salarie		warden	
pramunire		ſanctuary		ward mote	
preſentment		ſeſsions		warren	
proces		ſewers		waſt	
prohibition		ſurrender		wharfe	

Examples of Termes in building, of a Farm, of Warr, of Trades etc. in Characters					
a Groundplot		a Farm		an Armorer	
a Court		a Garden		a Cutler	
a yard		an Arbor		a Carpenter	
a Porch		an Orchard		a Turner	
an Entry		a Field		a Painter	
a Gate		a Pasture		a Potter	
a Foundation		a Medow		a Vintner	
a Worke		an Hedge		a Cook	
a Wall		a Ditch		a Baker	
Brick		a Plough		a Dyer	
a Pillar		a Harrow		a Silk man	
a Ball-cony		Hay rick		a Tanner	
the Roof		a Shock		Printer	
a Tile		of Corn		Stationer	
the wind-beam		a Sheaf		Barber	
the Couples		Warr		a Ship	
the Tenon		an Army		a Barge	
a Morteise		a Company		a Boat	
a Transom		a Troop		an oar	
a Rafter		a Generall		a Mast	
a Beam		a Colonel		a Cable	
Gutters		a Captain		an Anchor	

Examples of Fruits, Vermin Birds, Beasts, etc: in Characters

an olive		a Snake		an Oxe	
a Caper		a Snail		a Cow	
a Date		a Wasp		a Calfe	
an Almond		a Bee		a Hog	
a Nut		a Drone		a Sow	
a Filberd		**of Birds**		a Rabbet	
a Walnut		an Eagle		a Hare	
an Apple		a Hawke		a Goate	
a Pear-main		a Kite		a Lion	
a Pippin		a Parrot		a Bear	
a Pear		a Crane		an Elephant	
a Cherry		a Jack Daw		of a School	
a Plum		a Magpy		a Schoolmaster	
a Damsen		a Pigeon		an Vsher	
Grapes		a Cock		a Scholler	
Raisins		a Hen		a Lesson	
Figs		a Duck		a Booke	
Vermin		a Sparrow		a leaf	
a Worm		Canary bird		a Cover	
a Maggot		a Linnet		a Line	
a Louse		**of Beasts**		a Word	
a Flea		a Dog		a Letter	
a Butterfly		a Cat		a Syllable	
a Frog		a Horse		a Speech	
a Toad		an Ass		a Tale	

Finis